RELIGIOUS CITIZENSHIP

A passive and ignorant citizenry will never create a sustainable world.

ANDREW GAINES

CHAPTER OVERVIEW

This chapter explores:

Citizenship
- Understandings of citizenship
- Inclusion and exclusion
- Global citizenship
- Religious citizenship
- Australian citizenship

Human rights and citizenship: rights and responsibilities
- Convention on the Rights of the Child (CRC)
- Slavery
- Child labour
- Children in armed conflict
- Human trafficking
- Campaigns to stop trafficking
- Bonded labour
- Freedom of religion and belief
- NGOs
Citizenship

Citizenship is a term which encompasses many aspects of our lives. We are, for the most part, both citizens of Australia and of the world and exercise many different citizenships in our daily lives. To examine some important aspects of citizenship we will consider human rights abuses, and our responsibility to address these abuses. In particular, we look at various abuses of the rights of the child such as when children are made to become soldiers or are indentured into bonded labour from which they cannot escape. Wherever people are denied their human dignity, their citizenship is also denied.

The notion of citizenship or civic ideals originated in the ancient Greek republican city states and required that people participate in governing and defending the city. Modern ideas of citizenship include civil, political and social citizenship. Civil citizenship sees everyone as having equality before the law. From this developed the idea that everyone should have the right to elect lawmakers. This in turn led to the extension of political citizenship by granting the vote to all through universal suffrage. Social citizenship encompasses social-economic and cultural wellbeing. The establishment of public education and health care stems from these ideas of citizenship. Basically, citizenship means that one is a full member of a community with certain rights and therefore with corresponding responsibilities.

Understandings of citizenship

Today, our understanding of citizenship has broadened. Citizenship is more than promising our loyalty to a particular country or nation. We live in a diverse society and in an interconnected world and therefore our civic knowledge and understanding must include understanding of global dimensions and multiple perspectives. There are many ways to understand citizenship, and having many different ways to understand it is positive because it enables us to engage in conversation with others, to examine diverse points of view and to critique how different people see and live out their citizenships in a variety of ways.

People belong in a variety of ways and in different contexts. Think of the many different entities to which you belong. You may, for instance, belong to a club, a church, a social group, a sporting team, a state and a country and you exercise your citizenship of these groups differently. Being a good citizen means having a go, believing that you can always improve and learn, taking on challenges and, most of all, asking lots of questions! It includes contributing to society, taking responsibility for others where you can and volunteering to help others.

Inclusion and exclusion

Historically, citizenship has been granted to some people while denied to others. In the USA, for example, women were not given the right to vote until 1920 and racial discrimination laws intimidated African-Americans from voting up until the 1960s. In Australia, women gained the right to vote in federal elections in 1902, and Aboriginal and Torres Strait Islander people did not have the right to vote until 1962.

ACTIVITY

1. What basic human right was addressed when voting rights were extended to women and indigenous peoples?
2. Think about some of the other citizenships you hold. Is citizenship or membership of those groups restricted to people of a certain age, interest or belief?
3. Construct a timeline which shows how the vote was extended in Australia to include all men and later all women.
Formal citizenship enables people to have social standing within society such as the right to work and to vote. It also provides them with legal standing and protection, enables them to participate actively in civic life and requires a sense of obligation from citizens to engage fully in civic life.

Global citizenship

During the last decade of the twentieth century, many scholars pointed out the weaknesses in understandings of citizenship that only focused on the local and national rather than including global influences. With the establishment of the United Nations and the development of international law came a new category of citizen – the world citizen who had certain rights and duties to others. Being a good world citizen means broadening our view to include fulfilling one’s rights and responsibilities as a member of an international society. Another type of transnational citizenship is expressed through membership of non-governmental organisations (NGOs) who act beyond their national borders to support universal humanitarian, ecological or democratic values. This type of transnational political activism is often referred to as global or world citizenship.

Global citizenship may be exercised through support for organisations such as International Red Cross or Amnesty International and many other NGOs. Global citizenship relies upon people believing that they are part of a global community where all people should be valued as equals and natural resources are for the benefit of all, rather than just for the enrichment of a few. A global citizen demonstrates empathy for others, has a commitment to social justice and equity, respects diversity and is concerned for the environment and sustainable development, as well as believing that people can make a difference through their action and involvement.

Religious citizenship

Scholars have argued for broadening understandings of citizenship in order to acknowledge that people are citizens of a wide range of bodies, rather than simply being citizens of the country in which they live. This change in thinking about citizenship has major implications for our understanding of race, religion, age and gender. One of the most important of these new types of citizenship is the concept of religious citizenship. Citizens of a religious group have the right to exercise their religious freedoms, and the responsibility of extending this right to others, and recognising and respecting religious difference.

Religious citizenship is a citizenship exercised generally in a specific community, nationally or internationally. Religious citizenship involves rights that individuals have, capacities they may exercise in specific contexts and obligations that they acquire. These may relate to neighbours and groups locally, nationally and internationally.

Religion, one of the oldest systems of moral and philosophical order, is intimately connected to citizenship and has had a significant influence on individuals, communities and nations. Religion has influenced the path of history and contributed to some of the greatest works of art, architecture and literature and to the development of ethical systems. Religion has had, and continues to have, a great influence on politics and the idea of citizenship.
Australian citizenship

From European occupation in 1788, people in Australia who had citizenship were British subjects. People in Australia were not granted Australian citizenship until 1949, long after the Commonwealth of Australia was established in 1901. The concept of Australian citizenship is still relatively new, and the idea of religious citizenship is not well understood in this country.

Since the end of World War II, the face of Australian nationality began to change from being predominantly Anglo-Saxon with the influx of migrants from war-torn Europe. Even more so, in the last 30 years, people from a variety of cultures and religions have chosen to call Australia home and most have formally become Australian citizens. Understanding the diversity of people, cultures and religions which now inhabit Australia is critical for our understanding of Australian citizenship.

A passport is a traditional marker of citizenship

EXPLORE ...

Three types of citizenship

**Moral citizenship** can be traced back to Plato’s *The Republic*, where the notion of justice was central to society and individuals; while it is not a legalistic conception it does, nevertheless, relate to the social nature of the individual. Contemporary expressions of moral citizenship appear when citizenship and values are discussed, but the contemporary expression does not address the political nature of humankind.

**Legal citizenship**, first developed by the Romans, entailed six privileges (four community-based privileges and two private privileges), namely: serving in the military, voting, eligibility to public office, the legal right to action and appeal, rights of intermarriage, and trade with other Roman citizens. There are examples of legal citizenship in France where citizenship is described without any direct links to personal or group attributes such as ethnicity or religion. **Participatory** conceptions of citizenship advocate an active citizenry whose humanity is lived out through participation in civil society. This idea of citizenship reflects the ideas and ideals of the eighteenth-century philosopher Jean Jacques Rousseau, who focused on the importance of community and shared values. Rousseau was an advocate of participatory democracy and active citizenry, an idea that subsequently had an influence on ideas during the French revolution.

Human rights and citizenship: rights and responsibilities

In 1945, in the concluding stages of World War II, world leaders gathered in San Francisco to form the United Nations (UN). The Charter of the United Nations, signed on 26 June 1945 just after victory against the Nazi government had been achieved in Europe, stated in its preamble:

**ACTIVITY 10.4**

Conduct research in your school library or on the internet to identify the main tasks of each of the six principal organs of the UN and provide an example of the type of work required. In the third column, write down the impact that you think that this organisation may have on human rights.

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we the peoples of the United Nations are determined …

to reaffirm faith in fundamental human rights, in the
dignity and worth of the human person, in the equal rights
of men and women and of nations large and small.

The UN formally came into force four months later, on 24 October 1945. However, it was not until 1948 when the United Nations Assembly proclaimed the Universal Declaration of Human Rights (UDHR) that the specifics of what the charter meant by ‘fundamental human rights’ were explained and how they were to be monitored and applied throughout the world. The preamble of the UDHR, states that human rights are the:

recognition of the inherent dignity and of the equal and
inalienable right of all members of the human family [and] the foundation of freedom, justice and peace in
the world.

This statement is grounded in a notion of rights that belong equally to all people by virtue of the fact that they are human.

The Universal Declaration of Human Rights was promulgated on 10 December 1948. Here we reproduce the first 10 articles.

**ACTIVITY **

Examine the Universal Declaration of Human Rights.

1 As a class, brainstorm situations in the world where human rights are being violated.

2 Specifically note the rights related to religion. Identify situations in the world where these religious rights may be being violated.

3 Form a group of three people. Imagine that you are the curators of an exhibition of some of these cartoons [www.un.org/events/humanrights/udhr60/exhibit.shtml] at your school.

   a Choose three cartoons each to include in this exhibition.

   b Decide how they will be displayed:

      i What will the exhibition be called?

      ii In which area of the school will it be set up?

      iii Will there be music playing? If so, what?

      iv How will the room be arranged and/or decorated?

      v How will the cartoons be hung or shown?

      vi How will the cartoons be grouped and/or ordered?

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**THE UNITED NATIONS UNIVERSAL DECLARATION OF HUMAN RIGHTS**

(ABRIDGED VERSION)

**Article 1**

All human beings are born free and equal in dignity and rights.

**Article 2**

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

**Article 3**

Everyone has the right to life, liberty and security of person.

**Article 4**

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5**

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 6**

Everyone has the right to recognition everywhere as a person before the law.

**Article 7**

All are equal before the law and are entitled without any discrimination to equal protection of the law.

**Article 8**

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights.

**Article 9**

No one shall be subjected to arbitrary arrest, detention or exile.

**Article 10**

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal.

FOR THE FULL VERSION OF THE UN UNIVERSAL DECLARATION OF HUMAN RIGHTS REFER TO HTTP://WWW.UN.ORG/OVERVIEW/RIGHTS.HTML
The UN’s Declaration of Human Rights has been expanded and developed over the years and now includes five significant documents:

- **Universal Declaration of Human Rights** (10 December 1948)
- **International Covenant on Economic, Social and Cultural Rights** (released 16 December 1966, effective from 3 January 1976)
- **International Covenant on Civil and Political Rights** (released 16 December 1966, effective from 23 March 1976)
- **Optional Protocol to the International Covenant on Civil and Political Rights** (released 16 December 1966, effective from 23 March 1976)
- **Second Optional Protocol to the International Covenant on Civil and Political Rights, Aiming at the abolition of the death penalty** (15 December 1989).

### Convention on the Rights of the Child (CRC)

In 1989, 40 years after the Universal Declaration of Human Rights, world leaders recognised that children required a declaration of human rights which was tailored to the dangers and needs of childhood, and so developed a special convention, which outlines 54 articles and two optional protocols.

A summary of the first 10 articles of the Convention on the Rights of the Child (CRC) is presented opposite.

### ACTIVITY 10.6

1. Locate these documents on the web. What is the major point of each document? What breach of human rights is the document addressing?
2. Create a 40-year timeline from 1948 to 1989, which shows these landmarks in the recognition of human rights.
3. In each year of the timeline record a significant world event related to human rights.
4. Examine the events recorded: how many of these events recorded may have contributed to the development and expansion of the five documents now included under the banner of human rights?

The human rights agenda has been criticised by some people because they see it as being ‘too much talk and not enough action’ and that in some countries the human rights agenda is only promoted for propaganda value. Some of the concerns raised include:

- the economic interests of some wealthy states have indirectly led to the abuse of human rights through things such as exports of subsidised foods
- some states persistently ignore and abuse the international standards on human rights, and there are few effective sanctions that can be put into place.

In addition to the expansion and elaboration of documents related to human rights, the UN was also concerned for the rights of children.
Overall, the Convention on the Rights of the Child highlights four major areas of concern. These are the right to:

- **Survival** – All children have the right to life through the provision of basic needs such as shelter, food, water and health care.
- **Development** – All children should be able to grow to their full potential by participating in quality education, leisure and cultural activities, freedom of thought and religion, freedom from discrimination and access to information.
- **Protection from harmful influences, abuse and exploitation** – All children should be protected from all forms of abuse, neglect and exploitation including armed conflict, child labour and trafficking. In particular, special care should be taken of girls and children with disabilities.
- **Participate fully in family, cultural and social life** – All children should be able to freely participate in communities and nations and be able to express their views on all matters affecting them.

The Convention on the Rights of the Child (CRC) was adopted on 20 November 1989, came into force on 2 September 1990 and applies to all children under the age of 18.

In May 2000, two optional protocols, one on the involvement of children in armed conflict and the other on the sale of children, child prostitution and child pornography, were adopted to strengthen the provision of the original convention. These optional protocols were enforced in February 2002. An ‘Optional Protocol’ is a term used by the UN for additions to an already established treaty. In a real sense, the protocols are ‘optional’ because states who have already signed the original treaty are required to ratify or accede to each new protocol in order to bring it into force.
ACTIVITY .......... 10.7 ............

1 Create a Prezi, PowerPoint, or poster which represents and describes the four key ideas of survival, development, protection and participation.
2 Divide into two groups. Each group investigates one of the two optional protocols: Children in Armed Conflict or the Sale of Children, Child Prostitution and Child Pornography.
3 Locate the two optional protocols, available at www2.ohchr.org/english/law/crc-conflict.htm and www2.ohchr.org/english/law/pdf/crc-sale.pdf. Read the articles of each protocol and note the important message of each article.
4 Plan and create a billboard advertising campaign for each of the protocols.

Children have a special right to protection because they are vulnerable and often powerless.

Basically, the core principles of the Rights of the Child are:

- **Universality and non-discrimination** – All children regardless of race, colour, gender, disability, language, religion, political or other opinion or national or social origins should have access to the rights in the CRC.
- **Devotion to the best interests of the child** – Decisions should be made with an awareness of their impact on children while at the same time recognising the ability of children under 18 to be independent.
- **Indivisibility and interdependence of children’s rights** – The CRC is a total package and all children have access to all rights as they are described in the convention.
- **Accountability** – Each government is required to report to an international committee outlining their progress of improving the access of children to their rights. Each government who has signed the convention has to report every five years on what they are doing for children and how the lives of children have been improved.


Although the report is quite a lengthy document, you should be able to find your way around the document by using the sections and headings.

ACTIVITY .......... 10.8 ............

**Case study activity**

Explore and examine the following case studies of children.

**Stung Meanchey**

Background: The Stung Meanchey rubbish dump is just outside Phnom Penh in Cambodia. Here, men, women and children earn a living (about $1.50 per day) scavenging on the refuse.


**Little Children are Sacred**

Background: *Little Children are Sacred* is the title of a report commissioned by the Northern Territory government to investigate ways to protect Aboriginal children from sexual abuse. It was released in 2007. One of its conclusions was that sexual abuse of children in Aboriginal communities had reached crisis levels and that it should be treated as an issue of ‘urgent national significance’.


**Child celebrity**

Background: Willow Smith is the daughter of US celebrities Will Smith and Jada Pinkett-Smith. She has become something of a celebrity in her own right. Many children work in the entertainment industry and their conditions are governed by strict laws which have seen a vast improvement over the last 30 years; however, there are still pitfalls for children working in this industry.


**Children in immigration detention**

Background: Since 1992, it has been Australian government policy to hold all asylum seekers who arrive without a visa (usually on planes and sometimes on boats) in mandatory detention. This has attracted a great deal of attention over the last several years both in Australia and overseas as we are the only country in which detention is mandatory for adults and children seeking asylum for the duration of their processing period. Particular concerns have been expressed by many over the detention of children in Immigration Detention Centres in Australia.


**Consuming kids**

This YouTube video is the trailer for a documentary about the way in which advertisers target young children.

[http://www.youtube.com/watch?v=maJfey_FgAI](http://www.youtube.com/watch?v=maJfey_FgAI)
Human rights are central to the idea of citizenship. Human rights are also widely contested because of their use and abuse and the ways in which they can be manipulated for self-interest. Often religions and religious groups take a keen interest in the human rights agenda because they see it as one way of assisting their work for justice and peace. We will investigate some key areas of human rights such as slavery and freedom of religion and belief.

Slavery

Slavery, a practice identified in the earliest civilisations, continues today. Slavery is mentioned throughout the Bible and probably one of the most well-known stories of slavery is that of the Israelites in Egypt and their eventual escape.

Another probably less-famous account of a slave is recorded in the Christian scriptures (New Testament) in the letter to Philemon. We do not know exactly when or where the letter to Philemon was written or where Philemon lived. The letter refers to a series of events involving three people, Paul, Philemon and the slave Onesimus.

ACTIVITY .......... 10.9 ..........

1 Investigate the stories of individuals and groups who have used their freedom to challenge lack of freedom, e.g. Aung San Suu Kyi in Burma: http://www.bbc.co.uk/news/world-asia-pacific-11685977 (profile). Use this background to develop a visual image which reflects your own capacity to use freedom to work for change.

2 Read the Letter to Philemon. Locate the text either in the Bible or online. The letter begins and ends by focusing on the friendship existing between Paul and Philemon. The climax is reached by using the plea for compassion to persuade Philemon to forgive his slave Onesimus and embrace him as a brother.

3 The quote below relates the Letter to Philemon to any situations today that objectify people. These can be situations where people are exploited, such as the exploitation of children, human trafficking and bonded labour, but also to situations that may seem useful or convenient but which reduce people to objects.

Love means sometimes going out on a limb and advocating for people who are powerless in systems which inherently resist and resent their values being subverted. The task is still immense today – wherever people are reduced through systems, prejudices and governments to items, useful or useless, convenient or inconvenient.

(LOADER, 2010)

a How might this apply to certain sporting celebrities, fashion models, or refugees exploited by people smugglers?

b Choose a case where you think a person or persons have been reduced to items or objects in a contemporary context.

4 Do some research, and then create a plea for turning this situation around. This could take the form of visual art, or a TV commercial.
While we in the Western world may think that slavery ended around the time of American Civil War when African people were no longer transported to America to work in the cotton fields, we would be mistaken as today it takes different forms and in some countries is difficult to define. Slavery is a concern for religions because it violates freedom, whether personal freedom, economic freedom, religious freedom or cultural freedom. Slavery, one of the first human rights issues to attract international protest, is specifically mentioned in the UNDHR article 4: ‘No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms’. Attempts to stop slavery at an international level began in the late nineteenth century and include the 1889–90 General Act of Brussels Conference which attempted to end the traffic of African slaves. The 1919 Convention of Saint-Germaine-Laye revised the earlier Acts and wished to eliminate slavery and the slave trade completely. In 1924, a report on slavery was commissioned by the League of Nation’s Temporary Slavery Commission. It was within this context that the Slavery Convention 1926 emerged.

Today, slavery includes traditional slavery; descent slavery (people born into a group discriminated against); the sale of children; child prostitution and child pornography; child labour; using children in armed conflicts; and trafficking of human organs. Many victims of slavery are targeted because they are vulnerable people from the poorest countries in the world. Anti-Slavery International (www.antislavery.org), the world’s foremost organisation working for the eradication of slavery, describes a slave as a person:

- forced to work through mental or physical threats
- owned or controlled by an ‘employer’, usually through mental or physical abuse or threatened abuse
- dehumanised or sold as ‘property’
- physically constrained or with restrictions placed on his/her freedom of movement.

Child slavery comes in many forms, and is one of the most dangerous threats to human rights.

Some forms of slavery that we will investigate as part of this chapter on religious citizenship will include:

- **child labour** – children working in exploitative and dangerous conditions. These children work full time and are deprived of education and recreation, which is essential for their personal and moral development.
- **children in armed conflict** – children who are involved as child soldiers or who have been forced to participate in combat.
- **people trafficking** – the transportation and trade of humans, usually women and children, for economic gain using force or deception. Frequently, migrant women are forced into domestic work or prostitution.
- **bonded labour** – where people are tricked or forced into taking a loan, for example, for medicine for a sick child; to repay the debt they are forced to work long hours, often seven days a week but they can never afford to pay the loan off and the debt is often passed down through the generations. Approximately 20 million people are in bonded labour.

### Child labour

Child labour, according to the UN, is work that exceeds the maximum number of hours depending on the age of the child and the type of work. Work which is considered harmful to children should be eliminated. The guidelines for maximum number of hours of work provided by UNICEF are:

- **Ages 5–11** not more than one hour of economic work or 28 hours of domestic work per week.
- **Ages 12–14** not more than 14 hours of economic work or 28 hours of domestic work per week.
- **Ages 15–17** not more than 43 hours of economic or domestic work per week.

One child in six, approximately 160 million children, is involved in child labour: many work in mines, with dangerous machinery, with chemicals and pesticides or in agricultural work. Usually, children who are involved in child labour come from poor families in rural settings and mostly they are girls.

Human rights **advocacy groups** are increasingly focusing on various issues to promote a particular cause.
their campaigns on the exploitation of workers in the footwear, textile and clothing industries. Many lucrative brands outsource their labour to workers, both overseas and in Australia. These labourers are forced to work for very low wages under unfair, harsh and sometimes even dangerous working conditions, which constitute unethical treatment. Many of these workers are women and global estimates of female workers in the clothing industry are as high as 80 per cent. In many countries, workers are intimidated and discouraged from forming unions and face punishment or unemployment if they participate in a union.

Organisations such as Oxfam, FairWear and Ethical Clothing Australia are leading campaigns to educate consumers about their purchasing choices and also to lobby big brands to improve conditions for workers, both locally and abroad.

The next time you purchase a new pair of shoes or a brand name pair of jeans, think about where they have been made and under what conditions workers produced them. What basic human rights have been sacrificed along the supply chain? How will the information above influence your consumer choices in the future?

**ACTIVITY ........... 10.10 ........

1. Create a list of reasons why people would use children in the workforce.
2. Consider each response and see which responses contravene the Rights of the Child.
3. How might education of children prevent child labour?
4. Often child labour is used in the clothing and textile industry. Each member of the class is invited to bring two of their favourite pieces of clothing to school.
   a. Break into groups of four or five, each group to have an atlas.
   b. Students look at the labels on their clothes and using the atlas locate where the clothes are made. Create a list of the countries.
   c. Which countries occur most frequently?
   d. Brainstorm why most of the countries we import our clothes from are developing countries.
   e. When we have the skills and technology in Australia to produce this clothing, does it make environmental sense in terms of fuel consumption to fly such products across the world?

**Children in armed conflict**

Modern warfare is different from traditional warfare where civilians, particularly women and children, were protected by law and by custom. Today, children are not only the focus of targeted attacks but also part of military recruitment: thousands of children worldwide are recruited as child soldiers and many of them are being forced to fight on behalf of adults. Many child soldiers come from impoverished backgrounds: some children are forcibly recruited or abducted by armed soldiers from schools and their homes; others join the army voluntarily, but this is often prompted by feelings of revenge or personal and economic hardship; and still others are sent by their families to defend their community or to be paid in order that their family can eat.

According to UNICEF, a child soldier is defined as:

*A child associated with an armed force or armed group or any person below 18 years of age who is, or who has been, recruited or used by an armed force or armed group in any capacity, including but not limited to children, boys and girls, used as fighters, cooks, porters, spies or for sexual purposes. It does not only refer to a child who is taking, or has taken, a direct part in hostilities.*

Child soldiers, both boys and girls, are often put on the frontline as direct combatants and because of their lack of training they are extremely vulnerable. They may be required to scout, spy, act as decoys, couriers or guards and lay landmines and explosives. Many female child soldiers are raped or forced into providing sexual services for other soldiers. Girls play multiple roles: they can be child wives, cooks or combatants. ‘Marriage’ may be used to manipulate girls where they are forced to marry and have children, to give their perpetrators power over these ‘bush wives’ or ‘jungle wives’.

Boy soldiers may be brutalised. They become part of a new social system, a ‘slavocracy’ or hierarchy of differently ranked slaves. Boys are forced to imitate their superiors and so sexual slavery is presented as normal and they may be encouraged to rape girls: the victim becomes the perpetrator. Some boys also become victims of sexual violence.

Child soldiers exist in almost every country where there is an armed conflict. Africa has the largest number of child soldiers particularly in Chad, the Democratic Republic of Congo, Somalia and the Sudan. In Myanmar (Burma), Asia, children between the ages of 12 and 18 are forcibly recruited by the government as child soldiers. In other Asian countries such as Bangladesh,
India, Indonesia, Afghanistan, Nepal, the Philippines and Thailand children are involved with opposition groups or groups made up of ethnic or religious minorities.

Since the 1990s, there has been a movement within the world community to change the recruiting age of children from 15 to 18 years of age. In 1994, the United Nations Commission on Human Rights established a Working Group to draft an Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict (OPAC).

Several NGOs formed the Coalition to Stop the Use of Child Soldiers and they campaigned globally to apply political pressure to lift the age to 18. The international community eventually adopted the Optional Protocol on the Involvement of Children in Armed Conflict on 25 May 2000. To date, 132 countries have signed and ratified the Optional Protocol, and 24 more have signed but not yet ratified it.

ACTIVITY 10.11

Case studies

Read the following case studies.

Myanmar (Burma)
They filled the forms and asked my age, and when I said 16, I was slapped and he said, “You are 18. Answer 18.” He asked me again and I said, “But that’s my true age.” The sergeant asked, “Then why did you enlist in the army?” I said, “Against my will. I was captured.” He said, “Okay, keep your mouth shut then,” and he filled in the form. I just wanted to go back home and I told them, but they refused. I said, “Then please just let me make one phone call,” but they refused that too.
(MAUNG ZAW OO, DESCRIBING THE SECOND TIME HE WAS FORCED INTO THE TATMADAW KYI ARMY IN 2005)

Chad
Child soldiers are ideal because they don’t complain, they don’t expect to be paid, and if you tell them to kill, they kill.
(SENIOR OFFICER IN THE CHAD NATIONAL ARMY [ANTJ])

Southern Thailand
When the armed groups have got recruited children and youth, they then would supah or take an oath. After that, they cannot withdraw. Otherwise, other members would kill them; this is called ‘blood halal’ or killing without guilt, because this is an act of betrayal to religion by munafii.
(A RELIGIOUS LEADER FROM PATTANI INTERVIEWED BY THE COALITION IN 2007 DESCRIBING THE RECRUITMENT OF CHILDREN AND YOUTH BY ARMED SEPARATIST GROUPS)

Sri Lanka
We saw our children on the top floor of Karuna’s political party office. We were three mothers of children taken from here. The children signalled to us that we should go or they would get hit.
(MOTHER OF A CHILD ABDUCTED BY THE KARUNA GROUP, OCTOBER 2006)

Uganda
Sometimes in the bush, the rebels would beat us without mercy whether you made a mistake or not. We would also be made to carry heavy loads on our heads for long distances and made to assemble out in the cold each day as early as 5am.
(IBBY, AGE 15, PREVIOUSLY ABDUCTED BY THE LORD’S RESISTANCE ARMY [LRA])

Sierra Leone
I was captured by one of the RUF (Revolutionary United Front) commanders and after two years with his wife, I managed to cross into Liberia, losing contact with my commander. I later returned with the intention of disarming with him, but when disarmament started, my commander refused to disarm with me because I failed to marry him. He gave my gun to another girl who agreed to marry him.
(17 YEAR-OLD GIRL)

This activity consists of three steps: research, creation of a poster and a presentation.

1. Show each of the countries represented in the quotes above on the world map provided: Myanmar (Burma), Chad, Thailand, Sri Lanka, Uganda, Sierra Leone. (Access the world map at Cambridge CO.)

2. Form six groups. Each group should be assigned one of the countries. As a group, complete the following research organiser about child soldiers in your country. A good source of information is www.childsoldiersglobalreport.org. This 2008 report’s table of contents on page 5 will help you navigate to information about your assigned country.
Inquiry questions | Answers from research
--- | ---
What is the name of the country? | 
What is its population? | 
How many child soldiers are there in this country? | 
Has the country ratified (signed) the UN Convention on the Rights of the Child Optional Protocol on the Involvement of Children in Armed Conflict (http://www2.ohchr.org/english/law/crc-conflict.htm)? | 
What kind of conflict is occurring in this country? | 
How are child soldiers used in this country? | 
How are children recruited to fight? | 
What steps are being taken to eliminate the use of child soldiers in this country?

**Human trafficking**

Human trafficking, a form of modern-day slavery, is defined by the United Nations General Assembly as:

*The recruitment, transportation, transfer, harbouring or receipt of persons, by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.*
Over a million people a year are trafficked within or between countries. Women and children are particularly targeted by traffickers. While many trafficked women and children are forced into the sex trade, others may be forced into marriages or used as bonded labour in sweat shops, as domestic house servants, as workers on large agricultural plantations and as suppliers for bodily organ sales. Because of their dire situations, many poor people are trapped by traffickers into accepting offers of employment only to find their travel documents have been deliberately destroyed or that they have to pay a large debt which they have no hope of repaying.

Australia is a destination for victims of human trafficking from East Asia, South-East Asia, Eastern Europe, China, Korea and Thailand. Because of the clandestine nature of trafficking there are no accurate figures of the number of trafficked people in Australia, but it is estimated that approximately 1 000 are held under debt bondage. This number does not include those who have been trafficked but have paid off the debt. Agencies working to eradicate human trafficking use a four-pronged approach: prevention, protection, prosecution and reintegration.

**Prevention**

One way to work for prevention is through awareness campaigns which provide people, particularly women and children, with ways of protecting themselves.

**Protection**

Since 2000, the United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons has provided a means by which all nations have been charged with the duty of protecting the human rights of victims of trafficking. Governments need to win the confidence of victims who then inform on trafficking activities. As a consequence, it is extremely important that the identity of victims is protected to maintain their safety. Protection is also an essential part of the rehabilitation of victims. NGOs play a major role in rescuing victims and in rehabilitating them.

**Prosecution**

Due to the highly secretive nature of trafficking, many cases go unreported and the perpetrators remain at large. However, the Centre for International Crime Prevention and the United Nations Inter-regional Crime and Justice Research Institute (UNICRI) assist governments to locate and prosecute traffickers. Trafficking is a global problem and therefore needs a global response, which requires all citizens to cooperate not only to identify traffickers but also to prosecute them and then rehabilitate the victims.

**Reintegration**

Trafficking victims face enormous challenges when they are returned to their country of origin. One of the strongest is social stigma, which is a barrier for reintegration; and for many the personal emotional
scars take years, even a lifetime, to overcome. Many women who have been trafficked into prostitution are treated as criminals by legal systems and often face additional problems of being unable to gain employment once they are freed. Many NGOs work with victims providing psychological and social rehabilitation as well as providing accommodation and some work or work retraining.

**Campaigns to stop trafficking**

Stop the Traffik is a global movement, established in 2006, which aims to prevent the sale of people, protect those who have been trafficked and prosecute the traffickers. One of their campaigns, the Chocolate Campaign, makes shoppers aware that over 40 per cent of the chocolate we eat comes from Côte d’Ivoire in West Africa, where over 12,000 children are trafficked onto cocoa plantations. The campaign wants consumers to call for ‘Traffik Free’ chocolate. Stop the Traffik’s website ([www.stopthetraffik.org.au](http://www.stopthetraffik.org.au)) provides a list of chocolate which is produced without the use of trafficked children.

The Hagar project, launched by Pierre and Simonetta Tami in 1994, is an international Christian organisation which specifically focuses on the empowerment and reintegration of women and children who have suffered violence, abuse or trafficking in Afghanistan, Cambodia and Vietnam. The programs developed by Hagar include education and training, employment and recovery shelters.

Project Respect, an Australian NGO established in 1998, works to challenge the exploitation of women in the sex industry. Many of the women are from non-English speaking backgrounds and they have been trafficked to Australia for prostitution. As well as working with women, the organisation also works with health care practitioners, social workers and police so that they might become aware of the situations these women are in and the violence they face on a daily basis.

**Bonded labour**

Bonded labour is the most common way of enslaving people. Also known as ‘debt bondage’ a person is bonded to his/her employer as a means of repaying a loan. Often the person in bondage works seven days a week.

Many bonded labourers work in the logging industry, as domestic workers, as farm labourers and in the food processing industry.

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**ACTIVITY 10.12**

**RIQ (recall, insights, question)**

1. Watch the video introduction on the website of Hagar International ([www.hagarinternational.org](http://www.hagarinternational.org)).
2. Now check the story of Hagar on the same site.
3. RIQ:
   - a. State three facts that you recall about these stories:
   - b. List two observations you have made about the link between these two texts:
   - c. List one question that you have about the material you have seen:

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**Insights**

1
2

**Question**


Bonded labour has existed for centuries and has roots in the caste system in India as well as being a form of labour used by colonial governments in Africa, South-East Asia and the Caribbean. Bonded labourers in India are from the dalit caste, commonly known as Untouchables. The caste system excludes the Untouchables from access to health care, land ownership and education, which ultimately leaves them open to exploitation because they are trapped in the poverty cycle. In India, it is reported that over 81 percent of people in bonded labour are there because they could not repay loans as small as $15–$20. In Peru, it is estimated that there are more than 33 000 people forced to work in the logging industry. Indigenous people from the Peruvian Amazon are tricked by middlemen into working for basic services. The Indigenous people are contracted to supply large quantities of timber which the middlemen purchase from the community at drastically under-market rates and then sell at inflated prices to the logging industry. Often the final payment to the local community is repeatedly delayed, thereby trapping the community members into debt bondage.

### Freedom of religion and belief

The United Nations Declaration of Human Rights includes a number of articles related to freedom of religion and belief.

**Article 2**

*Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.*

Article 2 forbids distinction including those related to religion.

**Article 18**

*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.*

Article 18 is the foundational article which specifically states that everyone should be free to choose or change religion and be able to practise his/her religion freely.

Articles 26 and 29, while not mentioning religion specifically, provide the right to access religious education and to the full development of their personality.

**Article 26**

*Everyone has the right to education.*

**Article 29**

*Everyone has duties to the community in which alone the free and full development of his/her personality is possible.*

Other international documents which defend the freedom of religion and belief include:

- **Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief (25 November 1981)**
  - This document formally recognises the significance of religion for a stable world order and particularly says that religion can contribute to world peace, social justice and friendship among people. In addition, the document clearly states that all forms of intolerance should be combated and prevented.

- **Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (18 December 1992)**
  - This declaration requires states to protect the existence and identities of minorities. It also calls upon states to encourage the promotion of national or ethnic, cultural, religious and linguistic identities. Under Article 2(1) of this declaration, minorities shall have the right to practise their religion, enjoy their culture and use their own language in both public and private settings without any kind of discrimination.

- **Oslo Declaration on Freedom of Religion and Belief (1998)**
  - This declaration extends the idea of freedom of religion to freedom of belief enabling the broader interpretation of worldviews rather than just formal religions.

- **World Conference Against Racism, Xenophobia and Related Forms of Discrimination (September 2002)**
  - The conference itself took place just before the attack on the Twin Towers on 11 September 2001
and while the conference dealt with issues broader than religious freedom it nevertheless reaffirmed the principles of non-discrimination stated in the UNDHR.

**EXPLORE …**

**Cosmopolitan citizenship**

Cosmopolitan conceptions of citizenship are universalist in approach rather than state-oriented. The idea emerges from the Stoics of ancient Greece, who argued that all human beings are equal and that the cultivation of wisdom was the only requirement for citizenship. More recently, other theories have emerged which include transnational, global and multiple citizenships. Modern citizenship is concerned with being an active member of the modern world from individual and collective dimensions. Citizens are required to be morally and existentially self-reliant on the one hand, and contribute to the common good and to social cohesion on the other hand.

NGOs are particularly concerned that religious freedom should be considered as part of citizenship rights. One specific NGO, Freedom House, published a global report on religious freedom which is described as:

… freedoms of particular bodies, houses of worship, humanitarian organisations, educational institutions … it refers to freedom for particular individual religious practices – prayer, worship, dress, proclamation, diet … it refers to human rights in so far as they involve particular religious bodies, individuals and activities. For example, the freedom to proclaim one’s religion or belief is an issue of freedom of speech generally and is parallel to freedom of speech in other areas of life … In particular we need to be aware of any different and unequal treatment of particular religions.

(Paul A. Marshall)

Paul A. Marshall provides some case studies which offer interesting insights into defining whether a case is an abuse of religious freedom or not.

**Situation:**

A European country bans Islamic dress in schools.

**Response:**

Yes, this is a violation of religious freedom. While schools are able to enforce dress codes, the student has a right to life according to his/her religion and so the school dress code could be adapted to accommodate religious dress.

**Situation:**

A country bans polygamy or polyandry whereas some religions allow it.

**Response:**

This is not a violation of religious freedom since no religions require polygamy or polyandry.

**Situation:**

Are restrictions on the entrance of missionaries or other religious workers into a country a violation of religious freedom?

**Response:**

Not necessarily, there is no universal right to be able to work in a country other than one’s own. It would depend on whether such restrictions discriminated between and within religions and whether they had an adverse effect on domestic groups that are denied adequate, trained leadership.

(MARSHALL, 2000, pp. 14-16)

**ACTIVITY .......... 10.13 ........**

Using the above situations as a model, decide whether the following are a breach of religious freedom. Provide a reason for your stance.

**Situation**

In Ontario, Canada, all riders of motorcycles were required to wear a helmet, even though this meant that practising Sikhs had to remove their turbans.

**Response**

(your response here) …

**Situation**

A religious Jew employed by British Airways at Heathrow Airport as a customer service agent was disciplined by the company for observing the Sabbath.

**Response**

…

**Situation**

The Spanish government removes religious symbols from public schools.

**Response**

…
NGOs

There are at least four categories of NGOs through which Australians demonstrate their global citizenship. One of the oldest is the International Red Cross and Crescent organisation which offers humanitarian aid across the world. Some well-known NGOs include Freedom from Hunger Campaign and CARE Australia. Many NGOs have emerged from religious foundations while others have been founded on secular principles. Another type of NGO is focused on the defence of human rights; a well-known example is Amnesty International which aims to protect the human rights of people and ‘prisoners of conscience’. A third group are made up of social and protest movements based on universalist principles usually related to peace or protection of the environment.

One peace-based organisation is the Women’s International League for Peace and Freedom (WILPF) who have protested against various armed conflicts such as the Vietnam War and the war in Afghanistan. Ecological groups in Australia include Friends of the Earth, Greenpeace and the Tasmanian Wilderness Society. The fourth category of NGO exercises global citizenship by focusing attention on the reorganisation of global politics: one such group is the World Federation of Nations.

Conclusion

Although citizenship is a very ancient idea, stemming as it does from the rights and responsibilities of full members of city–states in ancient Greece, citizenship is still being developed as a concept in the twenty-first century. Not only are we citizens of a nation–state which has sovereignty in international law but we are also invited to be global or international citizens through our involvement in supporting international laws, and our concern and care for the earth and its peoples and particularly for the protection of the rights of people everywhere. For the citizens of Ancient Greece, religion was an important component of their citizenship. Religion plays an important role in the lives of many people and is, therefore, intrinsic to notions of citizenship and active engagement in the world.
End of chapter activities

ACTIVITY 10.14
Choose an issue mentioned in the chapter.
- In a group, devise a media campaign to raise awareness of the issue and encourage action. The campaign should be comprised of several texts chosen from the list below and be a balance of visual, print and electronic media. You should integrate the texts through use of a consistent logo, font and tagline or slogan.
  - a logo (this will feature in many of the other texts)
  - a letter to the editor (500 words)
  - a feature article (500 words+)
  - an A4 print advertisement
  - a 15-second television advertisement
  - a billboard
  - a series of bumper stickers
  - a t-shirt design
  - a series of tweets – at least 20, posted over the course of a week
  - a five-minute radio interview
  - a five-minute multi-modal presentation for your school assembly
  - a fact sheet
  - a petition
  - a press release
  - an art installation
  - a website

ACTIVITY 10.15
Viewing activity
Watch the UNICEF YouTube video ‘This is my Life’, available at http://www.youtube.com/watch?v=9rV90_yxFBo&NR=1.
1 As you watch the video, take notes on the situation and characteristics of each girl. Complete a character map for Shaheena.
2 Create a Venn diagram which represents a comparison of the lives of the three friends in the video. What parts of their lives overlap? (e.g. hopes, dreams?)
3 According to the UN Convention on the Rights of the Child, which rights are highlighted by Shaheena’s story?
4 In words or images, create a personal graffiti wall about your feelings after watching the video.
5 In pairs or small groups investigate the cultural/religious significance of marriage for young girls in Bangladesh. Brainstorm reasons why Shaheena and her family agreed to her marriage. Use de Bono’s six thinking hats to analyse the situation.
6 As a class, debate whether it is ethnocentric to impose the same rights for children across all cultures and religions? Why or why not?
7 Write a letter to a human rights advocacy group outlining your position on the marriage of young girls in countries like Bangladesh. Make recommendations on how the rights of the child can be maintained without disrespecting religious or cultural practices.
Activity 10.16

1 Investigate any local or international news stories which have involved the abuse, neglect or mistreatment of children. Which agency/agencies acted as advocates for the child/ren? Was the protection adequate? Give any recommendations, based on your knowledge of the Convention on the Rights of the Child (CRC), which could have prevented or minimised such abuses taking place.

2 In 2010, the United Nations celebrated 21 years since the recognition of its legally binding treaty solely designed to protect the rights of children. Create a poster/anime/photographic essay/poem/song to commemorate and celebrate the milestone of the twenty-first anniversary of the Convention on the Rights of the Child. Alternatively, your work could focus on preparations for the twenty-fifth anniversary in 2014.

3 Using the UN's CRC, write and illustrate a children's picture book which could be used as an educational tool for teaching children about their rights.